

四日刊遇有必須時得將原稿略爲刪改總期不失原意
別申明者外概不退還

(一)緣起 本社爲謀願習法文者便利起見特設分級法文班每級修業期間爲六個月第一級修了願繼續學習者可進第二級再習六個月依次遞進以期深造如第一級或第二級修了因故不能繼續來學者本社另編有函授講義與各級程度相銜接可隨時購取以便自修

(二)時間 每週十小時每星期一二三五六日午後四時至六時

(三)學費 每人每月現銀二元每三個月預繳一次第一次因開課期已爲十月中旬特減收一元

(四)校址 假北京大學文科(新大樓)教室

(五)報名 報名處北京大學文科事務室與徐君頌唐接洽報名期十月九日起十月十三日止報名時隨繳第一次學費五元

(六)開課 十月十四日午後四時

書名	著作者	定價
經濟財政時論選錄 (Realities in Economic and Finance)	王建祖	二冊現大洋壹元八角
巴士得布財政學 (Public Finance, Bastable)		二冊現大洋壹元二角

羅馬法	文範	清史要略	現時戰事國際法	公司條例	憲意志刑法草案	帝行爲法案	海船法草案	票據法草案	破產法草案	強制執行法草案	德意志之戰時經濟	歐洲戰時之經濟與政	拉丁文演習(德文釋義)	拉丁文提綱(法文釋義)	拉丁文演習(法文釋義)	拉丁文提綱(法文釋義)
黃右昌	林損	陳懷	倫明	張嘉森												
一册現大洋一元二角	六册現大洋一元八角	册現大洋三角	册銅元七十八枚	册銅元四十四枚	册銅元三十七枚	册銅元二十七枚	册銅元十九枚	册銅元十三枚	册銅元十二枚	册銅元十四枚	册銅元十四枚	册銅元十四枚	册現大洋貳角	册現大洋陸角	册現大洋貳角	册現大洋貳角

第二十二號
編輯部
經理部
廣告費
北京後門國立北京大學內
電話東局一千零七十二號
每份銅元二枚每月自取三角派送三角五分外省四角三分
郵票不收廣告用四號字七口以內每字八厘一月以內
五厘長期面訂五十字起算封面中紅加倍

本日刊所登之讀書小記其版權完全歸馬叙倫先生所有特此申明

(一)補習班教員諸君公鑒依本年預料
補習班辦法第二條應由本班教員會公
室上課即於下星期二(十月十五日)爲
始此布

舉一人函達文科學長室可也此啟
二二世界語各班均於下星期一卽十月
十四日開課茲將其班次時間等一一布
告如左

(一) 舊班均作爲甲班 (A) 新班爲乙班 (B)

(二) 甲班(A) 於每星期二三五下午
七時至八時授課 乙班(B) 八時
至九時每星期各授課三小時

(三) 甲乙兩班用書文法用「世界語講義」讀本用「世界語高等新

讀本」(一書均向本校出版部訂購)(注意)聽講時務須備帶紙筆是爲至要

（四）在文科第三十七教室上課

附告

世界語教職員班規定每星期二四兩日
下午七時半至九時在文科第三十七教
室上課即於下星期二(十月十五日)爲
始此布

(二) 兼習外國語日文一班人數過多坐位不足暫緩授課願改習他國文者望速向文科事務室聲明

(二)前經錄取補習班新生限於十月十五日以前來本校會計課繳費過期作爲無效此布

(二)兼習外國語英文一班學生程度最優者得改在英文學門每週選聽三小時此布

(四)史學門選科生王中天賴心鏡各種試驗均經及格准改爲正課生在二年級聽講此布

▲理科教務處布告

陳世璋先生來稱一年級化學門化學實驗所用教科書曾囑諸生各自置備今上課已久尙有多人未曾購置者囑再通告各生務以從速購置書名為 (Parline's Qualitative Chemical Analysis) 本校消費公社及各洋文書店均有出售特此告白

▲哲學三門研究所啟事

上學年及本學年登經研究所各主任會議修正研究所章程決議廢止講演的研究科注重研究員自動的研究下列各研究科皆依新章第十條「由教員指導研究員搜集材料輪次報告」

研究科目

(甲) 哲學門

- (一) 兒童心理學 (陳百年)
- (二) 諸子之考訂 (馬夷初)
- (胡適之)

(乙) 國文學門

- (一) 文學史之編纂或分時期或分作家由國文門教員分任之

(丙) 英文學門

- (一) 詩 (維多利亞時代) (辜湯生)
- (二) 近代小說

圖書館書目室布告

本館新到各種雜誌如下

雜誌名目	卷數	號數	冊數
Revue des Deux Mondes		4	4
Revue Scientifique		1	3
L'illustration		4	2
Newspaperdom		4	3
Printer's Ink		1	2
Newspaper World		17	1
新日本		7	1
太陽		9	1
廣濟醫報		22	1
戊午週報		17	1
青年進步		11	1

自十月十四日起每日上午九時至十二時各研究員可至新大樓各研究所報名並指定所願治之研究科及本年特別研究之論題 (按新章第十二條特別研究之結果須於一年之內作為論文) 以便早日定期會集

▲哲學門教授會啟事

茲訂於下星期一(一日)午後三時在哲學教員室開會討論本學門事宜屆時務請哲學門教授諸君出席是為至禱

陶履恭啟

圖書館書目室啟事

頃承 江蘇水利協會捐贈本館江蘇水利雜誌二冊又承 上海總稅務司署捐贈本館中華民國七年第二季通務海關貿易季冊一冊又承 莊尙嚴先生捐贈本館斯密亞丹原富七冊又承 蔡校長先生捐贈本館世界語書報十種 除編號存館專函鳴謝外特此布告

▲新開研究會啟事

本會定於十月十四日在理科第十六教室行開會式以後每逢禮拜一禮拜三禮拜五三日晚間八時至九時均在該室開常會凡已照章繳費諸君望屆時蒞臨為幸此啟

▲畫法研究會通告第三十三號

本會謹定於十月十二日下午一時在理科第一教室(二字大樓樓上中間)特開秋季大會修改會章重選幹事屆時務請會員諸君撥冗到會各抒 偉見不勝盼切除專函通知外再此布聞 增告

下列諸會員新住址本會幹事探悉多日未能確定見字後乞從速函示為幸

胡策慈 章維燮 崔龍文 邊振聲
王凌震 張其熙 馬鳴驥 宣 杲
陳方綬 潘元耿 侯德封 謝基夏
李四杰 陳君慈 周康元 康 頤
左貫文 陳 燦 歐陽孟博 陳安裕

▲學生儲蓄銀行通告第三十四號

本行股本定額二千元尙有未招足額計八百四十六元現儘此數再招如有願投資本行者請于每日營業時間來行認購立取股票并自九月十五日起息特此通告

文藝

▲文理兩科合併之理由

文科教授顧兆熊

(一)關於科學本體之理由。天然科學與精神科學，雖在內容與方法上有區別，然互相補助之處極多。且兩種科學之互相補助，在今日直可視為科學之生命的作用。吾人今日任擇一種科學而細察其研究之基礎，則當恍然於此言之確實。試一閱天然科學史與哲學史，其中互相消長互相規正補助之處，幾於觸目皆是。又如史學社會學等，必取材於「人」與「物」之二境。況有許多科學，實以天然科學與精神科學二者為基礎，如地學人學等。至若生理的心理學，正跨居天然科學與精神科學之界壁。若強以某科必附「文科」某科必附「理科」，在科學本體上觀察之，實為不可能之事。

(二)關於大學教育之根本思想之理由。大學教育之目的，不在授青年以許多雜俎之知識，及片面之技術。乃在一面研究各種理論科學之真理，一面以此研究之所得，造成合己身與宇宙之現象及意義的世界觀與人生觀。此問題誠優美偉大，而實為大學對於國民之本來的天職。將前此及現在各時各地所發明之真理貢獻於中國之社會，復

根據此真理完成國民生活的大主義，使國民之思想行為，皆有一種精神的前導，此即大學教育之真目的也。然欲達此目的，必就科學全部，為均平同等之研究。而大學學生之教育，尤不可偏重一面，而疏忽他面。今日各科學互相接觸關係之點極多，攷之科學已往之歷史，數種科學合併互證之結果，往往可以發生新理。而研究者往往因識見廣博，眼光可以深遠。今日歐美之大學者，未有專精一種科學，而對於其他科學決不問津者。不但其專門之輔科，為其所必治，即常人以為相距頗遠之科學，皆往往有密切之接觸而為其兼治之門類。試舉其實例，如哲學家 *Locke* 原為醫生，且在其未往葛丁根大學任哲學教授以前，曾在萊樸齊大學任醫學講師。哲學家 *Newton* 同時為物理學家，且畢生在萊樸齊大學充物理學教授。而 *Boyle* 原系醫學專家，在心理學有特長，故可據以為其哲學之根據。凡此一例甚多，不勝枚舉。而有最可注意之點，一即凡此種學者能兼治數種科學者，往往能為其學發明新理，以是可證明科學互相孕育之理。(一)凡此種學者其兼治兩種科學，不在其已

坂谷贈書目錄

西文類探礦冶金之部

1. Campbell, H.-Manufacture and Properties of Iron and Steel. 1907.
2. Collins, H. F.-Metallurgy of Lead. 1910.
3. Dana, R. T. and W. L. Saunders.- Rock Drilling. 1912.
4. Farnons, S. F.-Ore Deposits. 1913.
5. Fulton, C. H.-Principles of Metallurgy. 1910.
6. Gioletti, Dr. F.-Cementation of Iron and Steel. 1915.
7. Hofman, H. O.-Metallurgy of Copper. 1914.
8. Johnson, J. E.-Blast Furnace Construction in America. 1917.
9. Ketchum, M. S.-The Design of Mine Structures. 1912.
10. Rose, T. K.-Metallurgy of Gold. 1915.
11. Sauveur, A.-Metallography and Heat Treatment of Iron and Steel. 1916.
12. Thompson, A. B.-Oil Field Development and Petroleum Mining. 1916.
13. Wagner, P. A.-Diamond Field of Southern Africa. 1917.

出大學而任職業之後，而即在其大學肄業之時，以是可知，理科學生「與」文科學生，「並非若南極之人與北極之人，有若干道路以隔離之」。理科與「文科」亦並非若海洋與大陸，除極少數之雙棲動物外，不可兼居。其現在之界限，實屬於人為的而任意的。

(三)關於凡教員學生之聯合的活動與互助的觀念之理由。第二條所定之大學教育，乃為大學教員共同之職任。故其研究學術，必有聯合之精神。而平居尤須有屬於一體之自覺，俾保持互助之觀念。教員間若此，學生間亦然。教員相互之交際，並為提醒此互助觀念之方法。若專門天然科學之學生，常與以聽哲學史學講演或隨同練習之機會，專治精神科學之學生，常與以聽物理學生物學等講演或隨同練習之機會，則其眼光見識，必可大為增長，即對於其專治之科，亦可免偏狹之弊。而學生間因是所發生之個人的交際，即可成畢生之善友，其將來在社會任事時所發生之影響決大也。

錄

▲北京西郊香山碧雲寺天然療養院

創設大概節略及其簡章。

第一、創設之原因。

近世醫學日進，其療治方術，亦以日新。平昔醫之於病無他，移患者于醫院中，服以藥，施以手術而已。若是咸藉藥物之補救，而未及天然療養之功。自發明

Outline 天然療養院之制以來，（其別有二，一在山間，一在海濱，以空氣所含之質與病者相宜爲準，爲已病及病後者療養而設，與尋常醫院不同。）凡傳染病之尤烈，如肺癆者，方其萌始，尤恃以調攝，而後可冀痊愈，以及劇病方瘳，須資安養，與夫精神之疲憊，軀體之萎弱，皆有安適之所，

足以甯其神，而適其體。爰藉天然之日光，空氣，礦泉，而佐以專精之調治，故其奏效確切而顯明，其成績已大著于文明各國矣。（療養院之在歐洲者，就法國言，已有三百餘。）

中國比年醫院之設漸增，而獨於所謂天然療養院者，尙寂然無聞。吾人身處北方，以醫學新理，及社會現狀，就地觀察，深以京畿之間，無此建設，爲憾。今就氣候言，北

▲歌謠選 文科教授劉復編訂

(三九) 直隸范正君來稿

小小子，作門墩，哭哭涕涕要打媳婦。要媳婦幹麻，作鞋作襪，點燈說話。

此爲北方小兒所常唱者。小小子，小男孩也。

復案，作門墩之作，當是坐字之音轉。

(未完)

海德勳爵之演說

論國際大同盟事

十月四日英國海德勳爵在法科大禮堂演說國際大同

盟聽者數百人前補登其英文演辭於後

Before beginning my address I should like to say how honored I feel at being invited to speak before you to-day, and to express my gratitude to Dr. Hu for so kindly consenting to translate for me I am also pleased at the subject that has been chosen for me as I consider it is one in which east and west can indulge in a very fruitful exchange of ideas. The possibilities of establishing universal peace on a durable basis were being debated by Chinese sages centuries before the continent of Europe had been partitioned into its present political boundaries, and in the moral and social questions arising out of this problem we each have much to learn from the other. My only regret is that in these matters I am but a humble student myself, a pioneer seeking the way to the promised land, and cannot speak to you with authority. I merely put forth such ideas as arise from the statements of our Allied leaders, and you may accept them or reject them as you will. But whatever reception you may give to my words the problem will remain with you and the future prosperity of your country is intimately bound up in its solution. The consequences of this war are world wide and you cannot escape them. The war may continue another couple of years or it may come to an end sooner than we dare to hope; but one thing is certain, the cause for which the Allies are fighting is going to triumph and the world is going to be rebuilt on a new basis. This will also affect the Far East. Japan, with her splendid adaptability, has just formed a Government on popular party lines. Will China be content to remain like an old boat creaking in a stagnant pool eventually to die of atrophy, or is she going to arise to the greatness of her opportunities and take the place that is her due in the Council of the Nations? I myself as I look around me have no doubt which course China will choose, and I feel convinced she has a future before her and a part to play in the new world that will astonish mankind.

A League of Nations in some form or other has been the dream of poets, philosophers and kings for many centuries; but it has remained until this present age for it to become the dream of the peoples themselves. And now we are assured by the leading and most respected statesmen of the Allies that it is more than a mere dream; that it can be made an actual fact; that it is indeed the very object for which we are fighting. Its principles have been accepted by political leaders in France and Italy as well as in America and Great Britain. Only a few days ago, in another of his prophetic utterances, President Wilson declared that the League of Nations and the clear definition of its objects, must be in a sense the most essential part of the peace settlement. The question has therefore ceased to be an academic one and become one of practical politics which it is the duty of every one of us to endeavour to understand and to assist in putting into effect. What then is this League of Nations of which we hear so much? President Wilson and Viscount Grey have told us what it is not. It is not a Holy Alliance of Monarchs seeking self preservation against the rising tide of demo-

councils and committees, which will by force of circumstances be compelled to continue functioning for a long time after peace in order to avoid the starvation of the world or its relapse into anarchy. It will be necessary to continue for many years rationing the distribution of the world's shipping, foodstuffs, raw material, finance, manpower and brains, in the same way that bitter experience has taught the belligerents of both sides to pool their resources for the common purpose of the war. For only thus can the world be reconstructed on a secure basis and enabled to recuperate from its present tremendous losses. Given then that change of heart which the war is surely bringing to all mankind, it should not be beyond the power of our allied statesmen to build up a league of free peoples on a foundation that admits of indefinite extension. But since it is "the organised opinion of mankind" that is to sustain this structure, it rests with each one of us to prove worthy by our lives of the faith that is in us. The formation of the League will involve the sacrifice of the more chauvenistic ideas of nationhood—that is the materialistic ideas of the possession of subject territories for the exclusive exploitation of the possessing nation. For the International Rationing Committee will not be able to allow any one Power to hoard vast storehouses of foodstuffs and raw material for its exclusive use. But the League will in no way prevent, it will on the contrary encourage as much as it can, the development of the true national genius and ideals of culture best suited to each of the varied nations of mankind.

The mad competition of rival forces, each living in fear of the other, will give place to friendly rivalry in the domains of religion, science, art and general culture; while materially each Power will do its utmost to develop its industries and open up its natural resources for the benefit of all mankind. "Learn or perish" is a maxim that will apply remorselessly to every country. Just as in a well governed State, a murderer or thief is arrested by the police and brought to justice, even so will the forces of the League deal with any international homicidal maniacs and burglars such as are represented to-day by the Germans and the Turks. And just as the same policeman will lock up a reveller for being drunk and disorderly and obstructing the traffic, even so will the International forces have to deal with states that are intoxicated with anarchy, such as Russia is to-day; or that otherwise make themselves a public nuisance, obstruct the trade and endanger the peace of the world, by dissipating their resources in meaningless internal strife. But the policeman has also a higher function,—that of the "people's friend"; and it will be in assisting in the defence and security of the weaker members and helping them along the road of progress, that the forces of the League will find their most fruitful work. To that extent it will be necessary to interfere with the internal affairs of individual members of the League; but the international Courts will be there, with representatives of all free peoples as jury and the whole world in the gallery to see that justice will be done.

As to the actual force or pressure that will be used by the League, this will take many forms, social, economic or physical according to the needs of the case. "The League to enforce Peace" forms the subject of another lecture, so I will not enlarge upon this aspect of the case now. It requires very little imagination and knowledge of what the present war has taught us in the way of organisation to see what tremendous economic or physical pressure could be brought to bear by such a league on a recalcitrant State. For the actual police work a hundred thousand aeroplanes and as many submarines scattered over the main trade routes of the world, by land and sea, would form a permanently mobilised force ready for instant use, and would be sufficient to overawe the most powerful state.

(未完)

cracy. Still less is it the ideal of the African chieftain of freedom to live a life of debauchery and rapine regardless of the welfare of his neighbours. It is, in the words of President Wilson, "The reign of Law, based on the consent of the governed and sustained by the organised opinion of mankind." Let us consider what that means. It involves among other things the ultimate extension to all countries of the world of the free institutions at present existing in the United States of America and the British Commonwealth; together with the high community of ideals and interests which at present so happily bind those two world Powers: and last but by no means least, the extension to all peoples of the great educational benefits which the Anglo-American communities at present enjoy. And how is this great change in international relationships to be brought about? Viscount Grey gives the answer in five important "musts":—

1. The idea must be adopted with earnestness and conviction by the executive heads of States.

2. It must become an essential part of their practical policy, one of the chief reasons for being or continuing to be, responsible for the policy of their States.

3. They must not adopt it only to render lip service to other persons whom it is inconvenient or ungracious to displease.

4. They must lead and not follow.

5. They must compel if necessary, and not be compelled. In short what is required is a change of heart and mind in the leaders of men. And this implies a change of heart in the followers too. For it will always remain true that a country gets the kind of government it deserves and it will rest with the people to see that they chose only such leaders as will fulfil the five "musts" enumerated above. Those "musts" will be the mandate given by the allied peoples to the representatives at the peace conference, and it will rest largely with the people themselves to ensure that mandate is properly carried out.

Viscount Grey concludes his proposals with the emphatic warning "Learn or perish!" The world is learning fast to-day in the hard school of war. Men are beginning to realise that in the days before the war we lived in a state of almost international anarchy, in spite of all the Hague Conventions and learned volumes on International Law. Each nation lived for itself alone and let the devil take the hindmost. The sinister intrigues of secret diplomacy, the financial greed of armament firms, the sensations of a venal press, and the exploitation of less civilised races in the pursuit of material wealth—all served to keep alive racial jealousies and misunderstandings between the peoples of Europe; and each tried to outstrip the other in armament, knowing that in spite of the professions of their statesmen, might was still right and all the resolutions of the Hague would be blown away with the explosion of the first shell.

If that was the state of affairs before the war, the position will be ten thousand times worse after the war if the world refuses to learn its lesson: then indeed will it perish, and deserve to perish. But the world has learnt the lesson. Conditions have changed entirely in the last five years, and only those who refuse to recognise that fact will suffer. In future the world must live, not by destructive competition, but by constructive mutual co-operation. The peoples of the world will refuse to accept the tremendous sacrifices of this war in order merely to prepare themselves for still vaster schemes of self immolation. They will henceforth refuse to sacrifice all they hold most dear to further the interests of medieval dynasties or the plans of self seeking politicians with archaic minds who loathe the very word democracy and cannot conceive the possibility of a League of Nations. For the League of Free peoples is not a wit more difficult to conceive or to put into effect than a war like the present with its vast organizations appeared to us all five years ago. The machinery already exists in the various interallied

方乾燥，實甲他省，夏無溽暑，冬不陰濕，遠距海岸，則空氣變更，不虞其驟，近倚太行，則朔風凜冽，可資屏障，且一歲之中，恆多晴日，受者不覺而深益於病軀，更非南方瘴癘之區，所可幾及也。以居民言，北人素號剛強，重以天時地勢之利，則瘧疫宜可輕免。乃傳染之疾，流行無間，病肺者，百分之十，始因診治之乖方，繼以療養之無地，於是遷延在茲，雖有良醫，終至束手。夫以如是之天時地勢，而曾絲毫無裨於人生，距非人謀之不臧哉。吾人本此二端，以爲現時北方，宜有天然療養院之設，以應各方中外人民之請求，爲他省創，實吾人今日不容稍緩之事也。

(未完)

▲理預科第一年級下班課程時刻表

星期	八至九	九至十	十至十一	十一至十二	一至二	二至三	三至四
一	國文	沈博	馮博	馮博	英文	胡英文	胡英文
二	數學	唐學	胡英文	胡英文	數學	數學	數學
三	物理	注	李化學	李化學	數學	數學	數學
四	化學	李博	馮博	馮博	物理	物理	物理
五	數學	胡英文	胡英文	胡英文	物理	物理	物理
六	數學	唐學	胡英文	胡英文	數學	數學	數學

錢竹汀恒言錄引釋名云。偃所以自逼束。今謂之行膝。言以裹脚可以踴騰輕便也。即今婦女襪之裹脚。案釋名所云自是今營伍中所以束脚者。蓋自裹至脚。以便騰躍。故曰行膝。詩邪幅在下。箋云。邪幅如今行膝。尚束其脚。自足至膝。亦其證也。若婦女則裹脚而不及腰矣。

前代臣下言事之書謂之奏摺。其制頗狹小。凡數折。案釋名云。奏摺也。狹小之言也。玉篇云。摺折也。然則奏書制尙狹小。猶沿古習。謂之摺者。取折疊也。又漢制天子璽書長尺一。漢之尺一。當宋三司布帛尺之一尺。當清工部營造尺之八寸餘。則臣下上書宜少殺矣。又奏摺書姓名於首折盡邊。亦沿古習。釋名所謂書姓字於奏上曰書刺。作再拜起居字。皆達。其體使書盡邊。漢之起居。即後世所謂奏惟皇帝陛下云云也。又僚屬上長官帖子。輒書銜名於中。亦即釋名所謂下官刺曰長刺。長書中央一行而下之也。至履歷者。即釋名爵里刺也。又前代與尊貴者書簡不用采紙。又不得過三紙。否爲不恭。此風亦久。清波雜誌云。司馬溫公嘗言。與貴官書簡有采紙。數過三。皆不謹。

讀書小記

三

龍游縣志載龍游縣北四十五里烏石山。上有招慶寺。紹興丙寅。張魏公放連州。過此。顯壁。明年岳忠武赴江右。道出。題木桌云云。署紹興三年十月初三日。余攷忠武集金陀粹編續編皆不載。粹編云。王以紹興三年九月主行在。即授江西沿江制置使。其趨江右在十月。不誤也。惟丙寅爲紹興十六年。魏公放連州。在乙丑。或過衢在早年與。若王以三年題此。安得爲丙寅之明年。況魏公放連州。王已爲秦檜所害。何得來此。志乘之傳謬如此。

韓昌黎進學解。後人以謂仿解嘲也。然朝野僉載記隋辛寬爲吏部侍郎。選人爲之榜略云云。其體一如進學解也。

張燧千百年眼郎。七修類稿均謂老泉非明允號。曾有見東坡居士老泉山人合鐫一印者。證爲子瞻別號。或云困學紀聞引權書強弱篇語。則曰老泉謂秦之憂在六國云云。是宋人固以老泉爲明允號也。一印孤證。庸知非後人僞作。然東坡得鐘山泉公書寄詩云。寶公骨冷喚不聞。卻有老泉來喚人。果老蘇號老泉。敢作爾語乎。